GUIDE TO BEING SMART

AN INFORMAL GUIDE

JEFFREY TOVES

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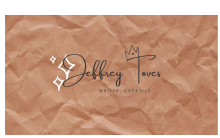
An Informal Guide



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I

Life

My experiences with conceptual thought in daily life.

“Life is really simple, but we insist on making it complicated.” —Confucius

Life

Broad Strokes

The feeling of my day is hazy with streaks of darkness and pain. I get up, know the direction I prescribed myself from a book on NASA science: "move" it says. But I go only a little and trek next to null toward the things I desire. That is because my past fate mentality conditioned me to be this way. Because the discrimination against me is so great it hinders me. I am also crippled by past friends who sent no gifts, nor letters, in life, only hate filled with pain, with their signatures all over it. It disgusts me. I've learned all there is to know about what should and shouldn't be. I know myself pretty well, too. If I could do all I can, I would win any battle with these people, so I write. I write my heart out in the middle of the sea as a mixed man on earth feeling the winds of change. Like a breeze in geological time that permits grandiose technological evolution. I have complaints, but I also know that noone really cares, nor has true sympathy; it is all empathy as a mask for a true caregiver. What I know is that life is

complicated. There are too many things to wait to know. Ask any biologist and they will tell you that wishing for too much is just wishing for trash. It's Faustian, and noone likes a Faustian.

My notes can fill a garage. I have a lot of information in my life, which seems odd because too much information, in a psychologist's eyes, is a recipe for negativity and depression. My aim was always to do what I enjoyed, and keep doing it. I kept going with my hover space blankie but it broke down and hit the rocks and rough terrain eventually. An adult I am. I've written books about this. The answer is be clean, be smart, don't cross boundaries, but as any adult, you forget to shower, and live semi dirty, forget to study and stay stupid, and walk right into another's life all wicked. And there ya go, the realm of existence noone talks about: the sublime. How wonderful this exists; upon looking around you see spikey hair and demon tattoos, rock stars. All gravy until you read the warnings: "if staying in this arena for more than 2 hours, be aware of monster demons with magic powers who can take you to coocoo land." The land of cyclical reasoning, savage ideas, and femininity. How would I know? I might. My step dad was a Hells Angel, I grew up around musicians, and lived pretty extreme as a kid. Sucks to say but that is what happened, and yes we wish this wasn't around but

then what kinda life would that be? We need all sorts of variety, right? Well I'll keep telling myself that.

If I could get one point across in this book, it would probably be along the lines of, 'life is filled with so many ideas and things that it is hard to keep track of everything, but we should try.' Even the science of Categories, invented by Aristotle, does little when faced with a world where man's complexity has driven right past categorical thresholds. If an angel could talk, it might whisper that millions of years after the Greeks and Romans might be sufficient time to enable grand philosophies, but now is the time to enjoy. To learn, sure, but also know how to manage time, friends and family, and personal growth. The world of psychology is invested in helping others understand that we pass down information like we always have for the appropriate development of human beings, and that we are conditioned by our environments so much that it becomes hard for our ego to deal in unattractive environments. All we can do is hope and try our best, as psychology has nothing else to say other than "move." It is funny. You'd think there'd be a true "somewhere" for our depressions, but none exists, unless one accepts a sage or priest into their life: a psychologist might only prescribe you an "aid" to the endorphins you should have received through your cosmic harmony.

More like a race if you will.

Being enough in life is enough and anyone who told you otherwise, that is misinformation. It's hard to be decent and everyone is invested in making people hyper exceptional, which would be a sort of vice in a way. If there was anything that was right about life it would be "appropriateness." This simple idea is hidden behind numerous ideas; the average, the optimum, virtue, etc, but how hard is it to be generally enough as a human being? Too low is a vice and suboptimal. That is why you see infinite athletes who are average, but it's not "really" average. After all, they are pro league athletes! It was explained in the book Outliers that the only reason why Michael Jordan is Michael Jordan is because of his myriad of slight advantages. Surely, have advantage, have leverage, but certainly basics matter more than anything. The primary rule here is "practice makes perfect," so there is never denying basics. I say this because upon entering into anything that requires being an adult, and using your adult voice, you would already be expected to have the fundamental prerequisites of man; and that would be "normalcy."

Decisions, Decisions

Normal is different things to different people. For some, political norms outweigh other norms, and conformity to some is considered "well adjusted." Some are racist and might wish to say that only white people are normal considering their advanced histories. It surely makes some sense. Generally, being too political and off topic has always been considered weird, since it creates discomfort. Other things that produce odd vibes are things like smelling bad, not making eye contact, and even things like not being able to start and stop conversations well. That would be surface level oddities. Deeper things include larger problems which I will be talking a lot about in this book, especially at the end where we will be applying our skills.

The problem with formalities has an epic history. It has always been the case culturally that adjustment to values are logical. We have gone a long way. Over

time we saw Marxism and class conflict that changed the values of people fundamentally. Now we have bigger issues at hand many would say. It is not uncommon for some to cross boundaries, or even thwart someone's success or 'continuation,' causing great rage and distress. The world we live in now is a scientifically complex jungle of fields of influence, categorized too simplistically to make any sense of it. This lack of coherence is what we deal with everyday. What we do with it is what distinguishes one from the next. Personal, individual, independent coherence is what is offered to modern people to settle the score. Otherwise, be mice in a stampede of elephant men.

It's one thing to be a modern human being but it is another thing to be overly invested in higher learning, technology, social media, or materialistic activities. I want to include an idea that spawned many ideas, but only to show that its power is not in using the idea, it's power lies in controlling one's emotions in regard to its consequences. This is one instance of what life might be about. It seems obvious to want to compare the Middle East to India, or China to Russia, but the lesson comes upon examining the material structures that make up these cultures. The lines of flux exist beautifully in each culture, operating on a psychocultural arithmetic, the East vs West, etc. But it is a vice to live this way in my opinion, seeing this

too simply, since the advancement of human beings operate on a dialectic, the evolution of ideas that hinges on eachother. Going too far in one go creates imbalance in humanity. To finish my point, we live to evolve into logical, highly advanced specimens capable of fulfilling a human niche, but that is not so hard I would say. What is harder is to not overindulge oneself with life's offerings. This gives logic to Adam and Eve, for if entering into the realm of desire, the fruits of life, one must manage oneself in a realm of choices.

It has been a problem of mine certain relationship issues, and from what I've learned, it is common to all fields and groups. These issues stem from not putting enough effort into the relationship, or just not offering the right things. I can name many instances of this in my life where an issue with our emotional support created a wealth of chaos. This is the last thing anyone wants; and believe me, it can get really bad. Even to the point of physical violence, but let's not go too far. Generally, solutions to issues are often, but not always, obvious: think Occam's Razor. The problem arises when the question of being a hero comes up, and the idea of bystanding becoming an option, which is the opposite of what you probably should do; simply doing something about it. It should be a decent

attempt, and really logical energy might be needed, and it is all good work. This is exactly how the whole field of anger management operates; by settling your issues. I have always done something about my issues. However, I've had instances where I didn't calculate things properly and went the wrong way entirely, or overestimated the circumstances, or went toward the wrong person; which is a great sin because aiming at the wrong person is illogical and always has been to the law and the government.

Big families are a good thing and bad thing at the same time since psychological issues are common in large families. My mother's side I would say is more like this; it is huge and connects to many families. The interfacing with society and the dynamic social feedback is what distinguishes one family from the next. No different from any other group or business. A healthy family, or group even, is healthy not because small reasons, but because big one's. It's easy to manage small things but as they get larger, where do you stand? As society is asking of you to respond to past inconsistencies, what do you do? A good, normal, "adjusted" human being would deal with the issues. It is what life is about. In any venture, it only makes sense to show self responsibility and not live only in the networked "mask of the ingroup." It is saying a lot but there is tons to say about that

I suppose. What is more formal is always going to be better: it is how it is "supposed to be." What is formal is being a smart person who can deal with family, group, or personal issues and solve these problems intelligently.

Breakthroughs are knots that often seem large but are often the result of something else or they just continue down the line; atleast from my experience. One breakthrough was an idea about my being INTJ. I always thought it was ok, even growing up all throughout my childhood, to just go where I wanted. Danger often followed me, however. I never knew why. Well, in my twenties I found out about "personality types," where there are 16 personalities, and each is given four letters to indicate their differences. My personality is among the most hated one's, and we realistically only get along with a few personalities. It makes a lot of sense why I was bullied, why I got jumped numerous times, etc. We live in an unequal society that exists with a lot of imbalance sociopolitically (hence some real social hate for the INTJ). Darwin would say that those people at the top are good people, but I digress. The insight was when lying down, I saw that maybe the reason for a lot of fear in my adulthood is because I'm INTJ, and just the criminal capacities of the adult world is more realized as an adult; "the night, the INTJ." Calmness

and mindfulness is what is needed here. This brings me to a main point I want to make. Good values is what sets apart just a decent employee to "a good man who makes intelligent observations in his work life." We need more of the "good man" type people in the world. Me included; I'm a work in progress.

Full Of Ideas

Noise has been known as the culprit for sparking fear in people, aside from things like losing the support from others, especially our groups. When I heard about this, it was shocking to me. I heard about anger stemming from fear and such, but I never heard it this way before. This is an observable truth in the eyes of science, thus simple reason for why anxieties might occur in more noisy environments. It creates fear because when humans evolved in the wild, hearing for things was a primary sense mechanism in dangerous situations, hence why we might become scared upon hearing really loud sounds. When looking at life, it seem we know all we need to know, but subtle things in science can help uncover hidden realities which you would think is not there. You reason that your depression was "caused" by a dirty house, but it was the dirty house "and loud kids;" a single father's worse nightmare. Maybe funny but well worth the understanding.

Losing support is another funny consequence of life, which turns us into Peewee Herman when we are faced with relationships turning sour. The loss of a job, of a spouse, of a business partner, of friends, etc, can scare you to levels unimagined! It seems odd why it can go this far, and it often doesn't, but it is a hint at the reality of the world we live in. When fear is struck in the human, the result is anger, according to scientists. Hence, anger is produced via loss of support. How losing a friend can make you angry; a small piece of cosmic wisdom indeed.

One interesting thing I've discovered about life is how strong and impactful culture can be on the subtle life of the individual. When evaluating life in adulthood, or in any point in life, you come across the idea of balancing your culture with the greater world, other related cultures, and across cultures. It is not easy. We also learn that the entire body of ethics is made null by culture since a cultures values are what situates what is right and wrong, not science or any natural or normative ethics. What ought to be is dictated by cultural evolution. However, oneday, a person begins to find out that culture has many other areas to understand and explore. There is the potential even for a mixed race person to feel outcasted and nonconformist in relation to the worlds of his varied cultures. This is a growing concern in

the modern world since we live in a globalized world where interracial mixing is common. I am a product of this and I surely feel this way. I do have primary and secondary cultures, but I do feel the tugs of these megastructures on me (American, etc). This leaves another node in the web of the world to learn the issues, to understand one another, and maybe breath with the relief that we are intelligent enough to solve these problems. That is what this book is about.

Misinformation has been a main issue in modern times and I would suggest for good reason. Not just because of what is misreported or underrepresented, etc, but because in life, so many things were misrepresented. Pop culture, our alliances, friends and family who grew up thinking a certain way: about history, about race, about social issues, etc. For instance, confusion in life is big in modern times. Too much info, not enough understanding. A lot of simple mindedness is going on. It makes you feel like the world is going to end, but more misinformation, such as with music, but it's just what Toynbee was saying: heroes trying to save the collapse of the West, but likely an illogical undertaking. Surely a grandiose situation, but not the apocalypse. A new hope may be needed, but it is certainly just quite sad these days. Anyone blocking this idea I might want to say is a sinner in the face of a potentially bright day.

Darkness is real, not just because philosophy, and especially things like Machiavelli, but because the manipulation, mass deception and psychosis from media misperception and the mass confusion in how life "ought to work." Mostly all that is needed is an understanding of organization and optimum choices. It is scary out there!

Freud I would say is a hard idea, simply because it is easily mispronounced, taking people into a whole arena of confusion and media misinformation when trying to grasp human development issues. I certainly went over psychology many times but it was hard to figure out. Later I began to see that what is the 'ego,' the battle between the East and West since the East believes a lot less in an ego, is an interface with the present and the relations we make with our past memories, which is our ego, simply speaking. We are not our ego, what we are is a human being with thoughts and memories and impulses from our early childhood. Even all throughout growing up. Fear becomes an issue here again because it is what scares us about the past that scares us in the now. We remember! We have pondered and philosophized as human beings, naturally, eventuating into our current thoughts about things. Hence a reason why a person would have fears, as all that ideating might have been illogical, inappropriate, and you

might have even been a victim, or a whole host of things. Facing fears is a whole life procedure that must be undertaken over time in regard to certain inconsistencies in life. It is the school of man. It is the path of the human. One of those things that religion attempts to work out, and is a primary motivator for what science is trying to do in human psychology.

What do all these ideas have to do with anything you might ask. Well, nothing really. All I wish to really say is that life is full of ideas, and virtue, to fill you with wisdom, but many ideas are misinterpreted or misunderstood and get changed, like that idea of a line of secrets changing the end result. My personal opinion is what I am conveying, not anything anyone has to listen to. What anyone ought to do is what everything is about and I would say that is to surely adjust, and conform I might add, and be more morally intelligent, or 'scientific.' The next idea I wish to express is about this exactly. Ethical theories have gone very far. Many philosophers would tell you that ethics is not a real science or legitimate body of knowledge, but those aren't practical people often. They likely cannot reason where human beings might reside in the future. Surely we do not know if a god exists, or if a true ethical theory might exist, but how much sense does it make if you don't attempt to reason about whether or not

women should have rights? Metaethics helps us lay out the plans for what we should be logically grasping about ethics, and is very good stuff: it is the plain definitions and simple ideas of ethics. It is the words of coaches and teachers. It is the foundational thought processes of global leaders. If they didn't know this stuff we'd be in great danger. With a more scientific approach to the understanding of morality, we can truly grow.

Upon learning about science being a better way to reason about what is good, I got a feeling of great positivity. It makes me feel great that there is true reasoning. And this is what I really mean and have always meant by my writings. The reasoning when analyzing ideas helps in deciding what is truly right. Without a scientific problem solving way of forming what is hypothetically right, we are left to reason in regard to ancient and outdated religious ideas, or even intense cultural ideologies about various topics: marriage, sin, appeal, family structure, outgroups, and the list goes on. As the world becomes more globalized into this so called global village, we will all be advancing and evolving into metaethical champions. It is a work in progress. Many philosophers are not interested in much of these matters right now, but it is true their input might not mean much. It is in the realm of science these days, from books

on medical and bioethics, to sportsmanship, or even law. It is going to likely be a gradual global effort to teach the young and old, our human brothers and sisters, everyone, how to be more ethical. By reading this book you are becoming more ethical.

Adjusted

Beyond being a Greek and Latin language freak, there is a basic understanding one could attempt when faced with these giant linguistic megastructures. Many academics would tell you that Latin is a dead language, and not just dead, but justifiably dead. Why? Because the language is embedded in many cultures where its effects have always been quite negative. Negative in the sense that when resorting to Latin type of speech, people get the sense that you are less caring about your communications and presentation. It almost shows more of a grandiosity, or an expressiveness meant for the antisocial. It is a great language, but its evolution has taken many paths. Many intelligent people would say it is something to reason hard about. It is better to be more scientific, cultured, and even bilingual. If we rested on Latin only, we'd live in a dark place. How the world will be when the world is harmonizing to linguistic issues? It might be our only hope to truly break away from the ethnic

conflicts in the Latin world.

What to do in life is an issue we all go through, and we face boredom, laziness, or lack of desire or will to be productive. There are more than enough books out there attempting to help in this area, but there is no substitute for the idea of simple hard work. Even just getting up to move, healthwise, NASA has determined this sedentary type of moving a wonderful thing. Hard work in life brings integrity and power, and nothing else is needed; simple ingredients. There is no secret formula, even the 10,000 hour rule is a popular idea about this. Virtue comes with this territory no matter what, i.e, education, but in general just doing what needs to be done does wonders for all. I've read many books and few have been able to convey any principles that helped in this area. Some call it grit or hardiness. Others call it resilience. It is the make-up of an adjusted person, and when we are looking for the right ideas to create integral foundations for human morality, this is just the spot. Adjustment is an evolution, it is not entirely clear cut, but it surely leads people down an obviously healthy path; this will only lead to good ethics, because scientifically speaking, it is a good psychological foundation.

Choose your friends; my wisest advice. And don't

just choose them, investigate. The unexamined life is not worth living, thus it is not a negative per se. One thing is for sure though, it has always been a lack of etiquette to judge a person's life and their activities. There is shame in judging another, as you might realize, because the media and the ideas floating around that show rather entertaining perspectives on reality that isn't true. It is essential. My life flipped upside down at various points because I didn't do an analysis on friends, and that turned out critical. I made the moves I thought were essential to working this out, but the situation called for so much more. If only I knew what to do, I would have maneuvered my life into a better position. That is knowing yourself and knowing how to deal with various sorts of people; the reason behind why to assert yourself and also handle manipulative types.

Life can be gravy, but all it takes is one individual to ruin everything. The breakdown of communication I think is essential here because that communication line broke somewhere because of something; racism, anti social behavior, age, education, income, political status, etc. The incoming conflict feedback could result in detrimental effects and further pain. That is why people need to stay aware and mindful of their surroundings and be realizing of negative occurrences when they arise.

Modern music went through many stages, and before that, many more. I grew up to music, being introduced to so much good music as a child. My step dad at the time was a Hells Angel and he played electric guitar; Joe Satriani, etc. I was serenaded on the daily by this and it surely influenced me in a large way. The Ramones, AC/DC, Madonna, Neil Young, so much was played. And later my brother introduced me to hip hop. He helped me buy tapes at Salzer's music store in Ventura when I was a young kid; he chose for me Extinction Level Event by Busta Rhymes, which still gives me nightmares, and Kid Frost's Hispanic Causing Panic. This all turned into my liking of this sort of genre more. I bought albums like Garbage, too, and even music like Chemical Brothers when I started looking for instrumental only music. Later in life I started to see that music was more simple than is initially observed in pop culture. Alternative rock didn't just come out of nowhere. Video definitely changed the radio star, and it is now modern and seems to be more coherent in its forms. There are differing opinions but to go from spandex to normalcy says a lot about the entertainment industry. I think Plato's forms make a good analogy when we are speaking about foundational musical intelligence. Chant music became layered and became more dynamic, the beat was always variable the way it was used until syncopated music became seen as logical.

Now upon hearing music, a modern person has no problem interpreting the forms. To venture further into this only means more musical intelligence, more forms, more evolution, with better coherence and integral foundations. It seems normal for grotesque forms to come about, but according to Aldous Huxley, there will be little room for grotesque works as the whole notion of an organized society is the primary aim of science and politics. We will only see more organization of religion, groups, and of course music and entertainment into the future. We should expect that we will only be seeing more clarity and resolution, better works, and better players. It is going to be a really wonderful ride! We should all be excited. The overall hope is likely going to be that we should all get better, too.

It only makes sense to talk a bit about fighting after bringing up music. Fighting has always been around me. My brother and I used to go to Boys and Girls Club wrestling and his high school's wrestling practice. We would go to tournaments on weekends. This went on for years. Thus, you could probably guess what life was like for me in school. It was around 7th and 8th grade when I started getting called out to fight. Testing me was always the issue. It wasn't smart on my part to never fight, since it only prolonged the bullying, but I always "eventually" did something

about it. Better than nothing I would say. I stood up and defended myself a few times during this period. I was jumped once in the halls and cheapshotted at the beach. But all the "fair" fights I came out victorious; I mean, I was likely the only one with training. It was obvious they were all scared; hence for the many people bullying at once. This was the beginning of my street fighting career, and down the road, I fought more and handled these much more efficiently, also coming out victorious. If I was to say one thing about fighting, it would be to not follow labels only. A rank is real or it isn't. What matters is ability, intelligence, integrity, and character. Sportsmanship comes through true virtue in your art, and real character on the streets. When you can fight like this, you can fight.

Confrontations are awful experiences in life and likely is coming from a bully type who uses traps and tricks on his victims. This is not a good place to spend life, around these sorts of people. Do what you must, do "what a man's gotta do" and get out of there. If possible, stay out of there since depravity poisons minds easily. Leave before you are consumed by this sort of lifestyle.

Literacy

I think I have more experience with vice than anyone. If you don't know what's a vice, it is an "extreme." It's a moving away from virtue past common threshold; styles, vibes, language, activities, sexual orientations, and the list goes on. Thus, vices are not uncommon. It was called out long ago for its unethical contributions to life, but this was when life was harder a long time ago. Seeing it in this light, maybe we can skew things to put life in clearer focus. Urban vibes has since taken over upon the introduction of hip hop and electronic music. Many psychologist still postulate that we are indeed still easily poisoned by anti social tendencies, but that seems odd if the evolution of humanity permits inclusions of highly mixed and diverse ways of life. Depravity could come only in the most obvious ways, such as a continuum of anti social behavioral issues, but that is not really the case in modern times, hence the need for a new pair of glasses for humanity.

It seems so much of life is devoted to literacy but so few actually reach real competency in the classics and liberal arts. The whole tradition of the liberal arts is to become cultured, whether it be through education or local acculturation. Now we have online education and access to the world's information, but it is explained that modern generations, even though fully able to do so, refrain from utilizing these technologies for this purpose. Instead it is a parallel to the unique way in which they order their lives; newer generations in particular have been a large part of the "failure to launch" generation, which indicates great adjustment issues. The world's literature is now available online for free after the large internet media conglomerates, notably Google, paid off the courts when accused of infringement so as to push all the world's information onto online, openly accessible digital libraries. It is changing the game, but literacy is still a challenge. This whole notion of literacy isn't necessarily formalized, so noone really has a clear answer as to what literacy is. Literacy in my personal opinion is a grasp of the fundamental constructs of reality, such as basic history, modern philosophy and psychology, and the dialectic of a modern, everchanging landscape, which could mean digital literacy, security literacy, or programming literacy, etc. The categories that enable organizing the world's information needs a lot of work; picture

all those dusty movie scenes where elderly-women secretaries in glasses are filing away your life's information. It is still a huge work in progress and A.I, or artificial intelligence, might help in this area in the near future. This sort of stuff can really help us find what literacy ought to mean. Only time will tell but I postulate that things are going to be rather cliche and it would be a smart move to utilize these new ways of knowing, new tools, and enabling technologies since it has been long theorized what is needed. This seems to be a good start for all of mankind. In my experience, systems thinking and digital security awareness, even programming, does wonders for your self esteem since it helps you become good at things you thought were only for scientists. In this new world, technology skills is needed by everyone.

Systems thinking I found on my journey toward better literacy for myself. As a young adult, I stumbled upon these four main ideas of: distinction, system, relation, and perspective. If you can make something distinct from another thing, while forming the system and subsystems of chosen distinctions, make appropriate all logical relations, and put things in proper perspective, you have "systems thinking." It's like a sandbox of tools to be able to mold ideas into complex systems that adapt to goals. It is this outcome of good logic that makes these modern

tools so important. All of academia and the U.N has huge backing for educating the world to use these sorts of systems. Using academic ideas is one thing, but the practicality of being able to solve advanced problems quickly says a lot about what might be more important in modern times. The modern world is pretty simplistic and 'group think' often outweighs personal responsibility. The better we get at figuring out reality, science, and technology, the better we'll be able to make healthy transitions to more technological societies that are pleasing and cool.

Learning throughout school was variable for me. Everything was dependent on my comfortability levels and economy, and at my best, I brought home many awards, accomplishments, honor rolls, student of the month awards, hallway badges and medals, etc. But at the other end of things, when my family wasn't doing so well, I lacked the drive to get up to go to school, skipped class, even dropped out. The system was terrible to me was my final conclusion. It all depended on whether or not my family had money. I was an INTJ. I had achieved a lot academically when we had money, but the system failed me when I had none. I became interested in independent learning, and for me, as an INTJ, I could be happy here. I finished school via a popular adult program and

enrolled into college soon after. Again I felt hindered, and the cycle happened once again. I spent my best time in the college library, and not in class. I found everything out on my own. I really learned, too. I grasped the concepts well because I taught myself truly how to learn. The system is set up to teach rote learning, using a thin course where most don't read their book, and still gives more leeway to kids with better support systems and academic resources. It feels like a race that cannot be won, like the Turtle and the Hare. The solution is not so easy. Even now, free higher education is not here, but it is widely spoken about. Open Courseware Moocs (Massive Open Online Courses) is still in its infancy and does not have complete programs. However, it is all being worked on, and new programs are springing up all the time. In the near future, we might have radically different, individualized programs that are more streamlined and readily accessible.

Science is about hypothetical deduction based on reliable information so as to create reproducible results; that is the aim. The deductive approach enables more refinement, and that is what we use for "apriori knowledge," knowledge gained from deduction. "Posteriori knowledge" is more observational knowledge, thus 'inductive.' In future chapters we will be going much more into this. This approach

was used by early scientists who thought that we could learn everything like this. Their reasoning said that if a bird flies, a bird flies everywhere until we see a bird that does not fly, then the correction; i.e, a Penguin. All of this is for when we gather information, it is not for random purposes. We need to be able to reason from data. This is what it is all about. When I see science, however, I do not see perfect systems; I see imperfect systems that help in organizing our thoughts. This alone compels me to tell it like it is: it is about virtue. Education is important because these tools are null without the right ways to gather info, the right mathematical and scientific capacities, etc, but I want to include that not everyone needs all of that information. It is going to be the ride of a lifetime as the world figures out how to get people from scientific deficiency to proficiency via the optimum amount of knowledge. The Greeks reasoned that being able to make a bowl from a lump of clay is "some virtue," and a great artist who can sculpt a magnificent statue has "much virtue." It wasn't a secret kept from the population of Greece, it was a widely understood concept; that more education, or virtue, enabled more advanced and professional outcomes. Thousands of years later, we are still trying to figure out how to create the perfect systems for desirable outcomes.

Gods

How we got here was no easy task. We couldn't just ask Socrates to emerge, and then, like a Tasmanian Devil, buzz and circle around town to enable modern democracy! It was a road that was very grandiose in nature. Modern bureaucracy, or better known as "government organization," didn't develop overnight, as I just mentioned, and this is because mass organization of cities and sovereign nations needed the appropriate "power" and things like this. In political science, the student learns about power, and this is expressed via patron and client relations; i.e, services provided to clients for things in return to create power. There was never enough power to enable modern governments until recently. In ancient Israel, they created one of the first and most powerful bureaucracies. This was a theocracy; a government organization that became powerful because of god's involvement. Because god was behind this organization, they indeed were able to work out a highly structured,

lawful organization for their society. A society that even became an acknowledged protectorate of Rome, like that of Greece when the Greeks were undergoing their philosophies of Stoicism (living in the moment type philosophies) and Epicureanism (rationalizing appropriate desires). This theocracy was the basis for all Abrahamic religions in the world, and, essentially, is the foundation in which the modern world is based.

You might be asking at this point, what about evolution? We all learn this all important conflict of religion called evolution, so how does this fit in to the world that is based on ancient theocracy? There are ad infinitum ways you can say this, but it is in the air, and the debate is a very big deal. There are things science can never prove, and there are things that religion can never do for us. We cannot ask God to make us dinner, nor can we ask science to heal our hearts. There are even larger, philosophical and scientific debates that are real academic topics in the world. It has always been the case in modern academia that neither is more important and they are just two separate ways at getting to the same ultimate's of reality.

The main debate in this area is often about there being a prime mover or not. If there is, god is justified as a deity that exists within our constants

of nature. As in, he has always existed. However, physics tells us that an explosion expanded in all directions from an event called the big bang! Not just this, but that we live in a soup of creation in a multiverse; that is, a universe of universes. This still leaves a situation with little explanation, and this I will leave at being a debate for now. To be clear in the direction this debate can go, theists, or those who contend there is a god, say that the concept in biology called 'punctuated equilibrium' has logic within it that shows that biological evolution is not accurately aligned with how biologists explain it. In punctuated equilibrium, life seems to come out of nowhere in short time spans, and is unlike how scientists explain their current view. In Charles Darwin's On the Origin of Species, written in 1859, he explains that our environment determines the success of species; this is called natural selection. If a species has certain attributes that enables it to succeed and reproduce, these mutations are included in the gene pool of the local population. We still cannot properly differentiate ourselves in a way that explains consciousness. Charles Darwin, in his book The Descent of Man, written in 1871 after his initial On the Origin of Species, he attempted to separate humans from the rest of the animal world in relation to his theory, because of the industrial realm, and world governments. He separated us by

saying that good people existed at the top, and our human qualities are what differentiate us.

We all have so many things about us that makes life so palpable. Carl Jung was a 20th century psychoanalyst and postulated on a number of psychological theories, but one he is widely known for is his personality theory. He indeed expressed that the symbols of man are important in determining the constituents of the human psyche, but the process of acquiring this knowledge is just as important, thus the analysis of the psychologist's personality was just as important; so as to not move astray from the truth Jung said that there are general psychological qualities called introversion and extroversion, or introversion "vs" extroversion, sensing vs intuition, thinking vs feeling, and judging vs perceiving. When someone comes to know his personality, he can better understand himself in context of the things he's prescribing. In this system, everyone falls into one of the 16 "types." Jung was also interesting in another sense, in that he believed that our dreams can help us understand ourselves better. Jung expressed that our dreams were basically subconscious outlets in which to express to our conscious the problems in our life; where these dreams exist as metaphor, allegory, and even ancient archetypes of man's symbolic messages. In this, we can see the intentions of the 'evil clown'

in his tiny car driving into our home! It might be saying that we are hopelessly continuing to: 'allow our brother's party friends over,' when it is our job to be aware of the emotions we are experiencing.

Psychiatry is a field of academia and is held up by certain pillars of knowledge. Much of which contained in the ideas of Sigmund Freud, an earlier 19th and 20th century neuroscientist. Freud believed that the primary drives in a person was either sexual or ambitious. In traditional psychiatry, these drives continue all the way down the line, and exist even as we engage in religious experience. It is taught in modern psychiatry that, the holy church as we know it signifies a 'mother,' and thus god himself stands in for a 'father figure.' In the psychological context, everyone lives in the depths of the familial mind climbing the drives of our psyche.

Another concept related to drive is the idea of motivation. This was postulated by Abraham Maslow in his hierarchy of needs in 1943, which is a pyramidal idea of human needs. At the bottom of this pyramid, there exists our primary needs; such as food and shelter. This is thus called our survival motivator, or primary motivator. Above this is our secondary motivators, which include emotions such as vanity, ego, anger, power, love, greed, motherly instinct, security, envy,

pride, pleasure, acceptance, and loss aversion. At the top of this pyramid is our self actualization concept. This basically means that anything that makes us feel at our highest point of life is this idea of self actualization. Through these motivations of life, it helps us to understand why things tick the way they tick. This is because we are either motivated by hunger, or motivated by acceptance, etc. This makes us all operate in a certain way. Good to know.

Vanity

In modern times, we might want to get to why the world is how it is, and I think this is best expressed with the common psychological situations that are prevalent today. The world is so complex, as it is technologically industrial, and highly digital I might add. An important topic in modern psychology today has to do with victimization. Because of modern reasons, some feel they are being victimized; certain groups of people. This leads to much outcry and a whole host of phenomena that the government has to deal with, and has been dealing with. In addition to this, like before, when it was good to be responsible for your independent actions, nowadays, sharing in the responsibility has become the norm. This is a bit a ways away from what we would consider "traditional," and is a modern situation.

Social media is the all encompassing arena in which we all coexist. Even some philosophers believe that social media has become an arena of necessity. Social

media has produced radical changes in society in relation to our human use of time, and making our life aware to others on these platforms is a new and important part of life. It is no longer easy to do things the oldschool way. Nowadays, these platforms are required functions of our professional worlds. We must set in stone who we are and what we are here for in a way that is professional and acceptable. If we aren't, we are susceptible to misjudgment based on disastrous social media profile's and web presence. These days, it is all too important to take this part of life more seriously, be more honest, and say what is needed.

My take on spirituality is a very calculating one. These are the ideas of love, harmony, balance, and positivity. Love is an ancient concept that was pondered on by Socrates when he met with Euthyphro in Plato's Dialogues in 396 B.C.E. He used his Socratic Method of asking questions to get to the root of justice, where things that are "just" or "pious" were things loved by the gods, according to Euthyphro. But, to be even more precise, Socrates thought everything should be defined better so as to know the true emotions running through the gods. The Dilemma occurs when something is loved because it is pious, or it is loved because it is loved by the gods. These days, love is a general, psychiatric,

and spiritual idea. In psychiatry, love is something to be worked on by both parties in order for love to go both ways. If one party doesn't deliver, it is no longer love. The spiritual idea of love is a grandiose affair that has roots in Christianity, as well as in modern spiritual thought. Love is thought to permeate all things and is the reason for the 'accuracy and precision' of the complex reality in which we all play a part. Love is supposed to be the answer to all things, and exists beyond the individual and is a force that we all live with together; thus we all attract eachother within this loving field.

Our vanity affairs in society are so ample that it is mind numbing. As we previously learned, vanity is one of our secondary motivators. Thus, we see through this lens as one of our primary concerns in life. It makes sense that aesthetics makes an impact on us all, since we pay so much attention to fashion and what's cool. What's cool is an ever changing situation, and this is best explained by Georg Hegel, who said that the anti concept conflict distills better outcomes over time. This is like science refining our knowledge overtime through research and textbooks. Our fashion sense changes overtime, similarly, and thus these values become important to us. We cannot all look the part, but how do we fit in with this vanity driven world? How is it we can become fashionable

with so much out there? In fact, often it is what is bourgeois that becomes fashionable, and this is just status quo societal mimicry. It's about what is upper class, as often seen in the business world, as in when an employee steps outside to smoke a cigarette and strikes his lighter with a curled physique, indicative of a pompous cold coat ethic. Or sitting with a beverage directly centered, and holding onto both sides gripped. Or the hands in the pocket walk that nebulously hints at a cat like tendency. These are examples of being cool and fashionable, or groomed and slick. It is easy to be groomed but much more difficult to be cool. Cool isn't just the walk, however, I would suggest. It's the person. Someone that is cool and fashionable is based on talent and the associated character, and gives heed to the old ten year rule; that if you do something everyday for ten years, you can become a pro in it. However, people like Malcolm Gladwell in his book Outliers, demystify some things, such as luck being a reason for success because of your birth date, and the maturity it provides when similar opponents are only months younger. This just says an extra year of growth goes a long way; so maybe cool is a more natural phenomenon. Another of those variables I would contest is the idea of subculture. If it is cool to be part of a subculture, then it is relatedness that makes someone cool and fashionable. Therefore, relationships, or "support,"

comes into play as a viable source of aesthetic ethic; a product of environment if you will. At the end of the day, however, it seems that creativity and talent, and just the emergent character is what plays the largest role, with more loose support making up the ideal environment. I remember growing up and people telling me I was so mature. How much I would have wanted to trade in some of that maturity for cool, but I couldn't of course. It was a character that developed later on that made me a cooler person because of the things I was involved in, but I digress.

II

Academia

Learn the basic foundational tools of academia in this section.

“Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life.”
—Marcus Aurelius

Academics

Learning

The world of mathematics is a broad one, and one in which there are varied explanations in how to solve problems. However, like in many cultures, there exists folk ways that are learned through societal norms. Carl Jung, a 20th century psychoanalyst, saw educational development in accordance with cultural development. Hence, it is relatively contrary to some degree to believe that academia can exist with only one theory of knowledge, when in fact this is a broad area.

Mathematics has been a counterpart to academia since schools developed in ancient cities, such as in Athens, Greece during Socrates, Plato, and Aristotle in the 4th century B.C.E, and further developed in the Roman world and its protectorates, and even more so in modern times in the post Enlightenment era. However, mathematical pedagogy has not reached its maximum potential, as we are all aware of the large youth resistance toward the study of

mathematics. Khan Academy, among other modern developmental systems in mathematical learning, is only now beginning to see growth; but little growth it is in comparison to the things that have potential if the distillates of important problems made their way into our shared consciousness, as many would postulate.

In this section, we will examine the many ideas in problem solving and reading/writing comprehension so as to better understand the constituents of our learning mind. First, I want to make no mistake about the ideas in this section. The ideas are very simple, as you will come to realize. One of which is the idea of cause, or causality. This is an idea in mathematical/philosophical and engineering problem solving that looks for the cause to events. In this view, it allows the student to use an origin in which to undergo sophisticated problem analysis. This is true as long as your cause is true, and it is a believable cause to an event that did or could occur. The situation with a cause, in a general sense, is to do with the emergent learning that happens when another scientist or researcher attempts to reproduce these ideas as he or she is learning them through reading. This is a transfer of information from one to the next. A common goal in research is to create better hypotheses in all of academia. Again, however,

this information transfer is important. Upon this transfer process, such as with causality, a person learns through inference, that is making general mental rectifications so as to not have to "get stuck" on any one idea. This is the reason why modern language philosophy became so important, such as with the works of Jacques Derrida and Ferdinand de Saussure, both notable 20th century semiologists. They made it their point to teach everyone about words and their meanings. Therefore, word choice and the deciphering of text are general counterparts to learning the works of other researchers in modern academic thought. Now we can continue onto the text, and really get a feel for these very exciting areas.

Cause and Effect

As we mentioned, the idea of causality is an important idea in academia. This enables us to see that when something happens, something else happens because of this. This is the area of science that uses both inductive and deductive thought to get to the grips of interesting and useful ideas. In inductive thought, general insight into the function, such as experiencing a bird fly across our view and knowing that all birds fly, is the reasoning here. This is contrasted with deductive thought, which is much more rigid and requires that we not just see this one bird fly by, but we must also examine all species of bird to determine if there are other birds that are wingless. With causality, we learn the causes from our senses, and scientific instrumentation that extend our senses, and use induced or deduced ideas in our research. Upon this "information transfer," it becomes important the very general idea of inference, or making inferences, which we discovered earlier, which is also related to making

judgments, as we'll see. Making correct judgments requires that we have direct evidence of something being true. This goes a little bit beyond making an inference that might be relatively biased. In making judgments, we must have proof, or 'evidence.' The more evidence we have, the better judgments we can make. Thus, it seems as we acquire information from other researchers, we must be aware of the judgments we make ourselves about other's data and potentially biased opinions.

In the book The Third Revolution, Dr Karl Stern spoke of the problem of overlapping academic fields and the problems it causes. Hence, it is obvious the mistakes we can make when we are trying to infer on data and make judgments about the data. When we delve into a study that will require us to utilize our judgment, we are faced with a problem that has long bent the academic realms into varying, and often confusing, constructs.

In the book Ten Philosophical Mistakes by Mortimer J. Adler, it is explained a large mistake in academia in relation to the directions in which we move in research literature. When we are attempting to explain our research, it is not realistic to think that people will understand the material without the proper contextual information; as in, the color that is

used when describing an idea. This is simply because we can never explain what we truly mean to another with pure accuracy and precision. We use the models that are well represented to get our messages across, as well as associated emotional tendencies. In this respect, our judgment is based on what we know in context of a field of interest, or is societal or folk psychological in its meaning. If our intention is to understand or drive a text emotionally, it is unlikely that the message will be fully realized, as contextual connections are required. Also, we do not live in a communist world where this could be a reality! This leaves the inferences and judgments we make a part of a larger affair; an affair of potentially disastrous information interchange.

Ideas

This takes us to the realm of systematic organization of natural writing. When we write our research literature, we do not assume a too rigid of demeanor, as this is not realistic when conveying information. When we are on the other end, consuming this material, we are systematizing the natural thought of the textual data. There are primary ideas, or main ideas, and secondary ideas in paragraphs of academic texts, as this is often what we do when we justify our writing. We provide postulations, or potential truths, and seduce it with objective data. As we read the text, we read in this fashion. Thus, it is an ongoing process of thought and contextual data so as to transfer data in context. When research is conducted, or philosophical writings are done, it is often a natural formulation. This comes from experience and training, and is a well known process in post secondary institutions. It is, however, unknown, often times, the accurate way in which to conduct

proper grammar articulation, nor styles that contend for strict audience appropriations. In this, as in, research writing, the researcher should be aware of the audience in which he is speaking. This makes the text right in its mode of conduct. An example would be this text, where I am writing for academically oriented individuals who want to get better at academic research processes, and who want to become better students and writers.

When we objectify our thoughts and ideas through writing, we often are paying attention to only the research at hand, but there does exist contextual information and audience appropriations that enable better the researcher to get his ideas across less mechanically. In literature, psychiatry plays a role in conveying the thoughts of characters, and these work by creating story lines in relation to how our minds work to provide context for describing circumstances. This is often, it seems, a hit or miss situation where the story teller is attempting to color in the details, but sometimes misses. In a world where information is ever important, missing details is not something that is healthy; that is, if our research is responsible for the safety of others, this is a bad thing. Thus, it only makes sense that the processes we use to convey our data are useful, mature, and replicatable. The ways in which we

go about modern research and academic writing is often aimed at making ample use of research papers, or citing material, which is evidence based research. This is good simply because our judgments are maintained as accurate upon knowing such data exists. This I believe to be a problem, however, and needs some rectification, for it is better to be less mechanical, in a way, than it is to be less natural. A better way to understand this is with our natural resistance to rational ideals, or resistance to the mechanical. We resist this as we do mathematics, and this because of our tendency to obey the government and modern bureaucracy; because it's relatively based on "overpowering" via their rational constructs; or "they are better." It is in a sense not good, in a politically correct sense, to be too rigid in our thinking and believe we should acquire too great of power by using rational techniques only; this piles up into much useless data and overlapping of fields which is not healthy for consumption. Scientists and academics should enjoy their research, and do good work, as opposed to using data banks of information to convey the power of their research. If information transfer is not possible because it becomes too confusing to use, than the research is likely to not heed power anyway.

Context

Interpretation of words in context is a useful skill in academia, since we cannot obtain the meaning of all words in the English language. Even academic terms are much too dense to know everything about. Hence, we use the context in which the word is used to establish natural definitions, so we can read the text faithfully. We must first know many words, at least up to the level of our required reading abilities. Our schools must exhibit goals for this interpretive method, since we need this as a prerequisite to higher learning. Without this foundation, our research faculties become corrupt with less distilled understanding of context, words, and academic thought. It is much easier to go about our research goals when we are better educated, such as what was foretold by statistician Hans Rosling, who objectified the idea that the correct way out of poverty for developing countries is children's and women's education. How is research supposed to develop in countries where there is no established

ethic for textual and research analysis? This is a goal for organizations such as the United Nations who intend to induce positive educational goals throughout the world. All post secondary (college level) coursework requires prerequisite knowledge, as do much of secondary school level. Much of this knowledge, many students come to find, is definition based knowledge. Words are defined to appropriate context for meaning in the course. This shows the importance of the academic schema within the field of semiotics, where it is the word linkages that provides the atmosphere in which the field is defined; if you will, the unsaid holism of the select academic field. These are tapestries that enable the classical learning to be developed in the student. Aristotle, a 4th century B.C.E philosopher, and student of Socrates, another famous 4th century B.C.E philosopher, developed the idea of categorical thinking. This sort of organization was simple, in that fields were developed via labeling and ordering knowledge so as to systematize human thought. This is what enabled our classical learning style to be developed, but as will be seen, there are some disadvantages to this as a sole mechanism of academic organization. Function by use of metaphor and analogy also become important to the systems we develop, not just strict numbering and alphabetizing. The systems we use to understand

the world are always being refined, and this is a large philosophical debate. Karl Popper, a 20th century philosopher of science, made the most recent and useful addition to our mode of classical learning. He explained that 'empirical knowledge' is useful only when processed through the scientific method, and is falsifiable; or able to be tested. Without appropriate replication and deduction, we cannot necessarily have good research foundations. Hence, it is a must that we are accurate about our streams of knowledge. Georg Hegel, an early German idealist, was also a large proponent of this.

Grammar skills are an important part of schooling, too, noted by the large number of grammar schools in the world. Grammar enables a general sense of language use that enables accurate interchange and communication to take place. Having bad grammar skills can be a large problem if gone unnoticed, or if there exist a sort of hindrance to this part of a population's education. The better we understand concepts such as "prepositional phrase," the better able we are to follow the thought processes in academic literature; in that, words like "into" and "through which" indicate direction for accurate grammatical thinking; a necessary education. This also goes for things like pauses in everyday speech which make use of commas in writing, and gives detail to

the ideas involved. These grammar concepts help connect natural writing. This all brings us to the next concept of having accurate titles and why they are important.

Naming/Titles

In all writings, titles are everywhere to provide context to the proceeding information. We need them to better understand the ideas involved. Especially in academic writing do we need them to divide knowledge into parts so we can better understand the whole. It is of my opinion that titles are highly varied in modern writing, and is a creative endeavor. Often times it is only in the title of the chapter, or titles within a part of a publication, do we find a main idea. The "main idea" is important, and I would mention is the reason why students get lost when interpreting text. This is often found on the cover of the publication, in the chapters, or within the chapters, and is where we can better see the flow of context that is being expressed. The main idea is the primary idea, or central point, that the author is referring to in a paragraph. It is important to find this when reading a piece of text. Upon writing, an author will often commit to a set theme, and this theme is the reason for writing. Jacques

Derrida, who we mentioned earlier, was a well known language philosopher who paid much importance to the intention behind theoretical text. This gives heed to the necessity of such titles, as this is where we come to understand the foundations in which the information, or research, is based. As we noted earlier, however, it is the contextual, academic-field based holism that gets across to readers, not the true intentions of the author. The best we and the researcher can do is better conceptualize knowledge for our audience. In all texts, we make use of the many headlines out there in the modern world, especially in news and online research, where the headlines express the target criteria for its potential viewers. This sets the stage for the topic at hand. This is important context that gives its readers a taste for what's to come, and may even be necessary in understanding the nature of the writings; such as whether it is for or against democracy. Here, we see the categorical problem that academia has worked out in a bunch of ways. We understand the title in context of other titles, and the relations enable us to understand the text in plain sight. It is the personal analogies and relations we make to understand the text. If less attention is paid to logical writing structure, we become less contextualized with the needed flow of information to make sense of complicated material. This us the reason for the

many writing formats, such as APA and MLA. These writing systems enable the construction of titles to flow with the logic within the text.

Science

When problem solving is done, i.e, scientific based reasoning, it is a logical process that is simple but only goes as far as your knowledge base. Also, within the confines of academia, now there are many rituals in relation to disciplined research ethic. Once the causes are defined, information must be acquired through our senses and basic observations, and also with modern scientific instrumentation. The latter allows us to go beyond our senses and extend our reach. The problem of induction was expressed by philosopher David Hume, an 18th century Scottish philosopher, and this theory states that: a bunny rabbit hops and is defined as an animal that hops only up until the point that it is seen that another species of rabbit doesn't hop; similar to the bird idea from earlier. Many scientist thought that induction would take science to new heights, which it surely did help, but the scientific community eventually became aware of the necessity of replicatable data; i.e, being able to retrieve

these results in another location by another person. Therefore, 'deduction' became the supreme method for acquiring information about a problem so as to better our hypothetical outcomes. Deduction is based on more severe methods of obtaining useful data. Mere observation is not the only counterpart. The observations are much more mature, and require proper data alignment, instrumentation testing, and the use of strict parameters. Without deductive methods, we would never have been able to test for the many hypothetical phenomena that exists in the natural world, such as the time of eclipses, or natural selection; which deductively would require genetic testing. In our methods of writing, it becomes all too important to realize these situations, since we want to get across reliable information. The difference between not knowing induction and deduction is the price of making a costly decision in government, which could mean the loss of human lives. Analytical methods of writing are also a normal academic undertaking, and this is essentially what mathematicians do. Their processes are highly inductive, and they do very little testing, except within the realm of applied mathematics and measurement. Analysis based writings, such as the many business and topical texts, such as this text, are very often based on a general inductive ethic for refinement. As we undergo our hypothetical

research, our information is both inductive and deductive, and we must align our causes with this information to obtain useful data, and also measure the importance of such data and wordings. In this process, operationalizing variables is an important part of the process. When we obtain data through testing, we are making use of variables. For instance, if lamp A is the independent variable measured in lumens, and plant growth B is dependent on these lumens, A and B are operationalized to deduce data. As A goes up, B might go up or down depending on the plant's maturity, species, or other phenomena.

We need to be sure the right variables are considered, and we need to make the best use of them so as to deduce the right information, notably by creating operations for variables to maintain logical consistency. In confronting the research of others, the methods of research matter, as we are distilled with proficient, modern conduct. What the researcher is saying is that his data is reliable data, and he wants his variable operations to matter to the reader, for it is these constituents that lead to his conclusions. Hence, the arithmetical data that we are confronted with are important matters in our mathematically driven society, as these ideas are widespread.

Criterion

We can go no further in our research if there exists little reason to do research. We do research for many reasons, except in basic research that rests on primarily scholarly processes. In functionalism, a scientist tests natural phenomena, such as bird swarms and brain function by injection of forces, chemicals, or instruments, etc. In this regard, one comes to know the function of something, like the neocortex, by poking it with a needle and seeing the physiological outcome of such a cause. However, our reason for doing things is a big thing. We write papers, books, conduct experiments, and log information for reasons, and in academia, this is called the criterion. Criteria is what we want, and how we get it is by making sure that we use the information we acquire to reflect what it is that we want. If we want a new recipe for crispy fried chicken, we use the boiling point of certain types of oil, the various cooking times, and measure the crispiness by taking surveys of people who love fried chicken:

this activity all being dictated by our criteria. There exists no reason to even be conducting research if our criteria is not defined as something that is useful.

A problem arises here when research is conducted and hypotheses are created by using this information for ideas that are not useful. The research might become useful later, but it is not directly applicable, and there exists no context for other researchers to use this research since there is no direction. Criteria set forth is an important harmonizer that lets the research flow into its important conclusions. How do we make good fried chicken? Ask the right people and use the right ingredients! This goes for all research that is done in both industry and academic institutions. Asking the right questions is a common folk way of getting to the "meat" of what is worthy in scholastic thought, pun intended. Without asking the right questions, like in bowling, it hits the right spot or it doesn't. We want all of our information to be coherent with what we are trying to achieve. This puts the questions we ask in the spot light.

Asking questions in ancient Greek times was referred to as Socratic Dialogue. In this dialogue, questions would be asked to refine the problem at hand, and thus get to better and better definitions. These days, this sort of dialogue has taken us a long way

ahead, and survived right through the Middle Ages (Dark Ages) into what we now know as institutional education. Questions enabled us to define the natural and theoretical/abstract world by getting to the root of human questions. This is a plain verbal dissection that can set precedence for proceeding and emergent ideas.

Advanced Constraints

"To be or not to be" were the famous words written by famous literary giant William Shakespeare in his play Hamlet; Act 3, Scene 1. This is an aid to what we will be discussing in the next chapter. The weighing of dual or ambivalent, or conflicting, information is the key here. Our criteria enables us to define what matters, but at the very top, we must know what is and isn't important. Important in simple academic and business analysis, pro's and con's become the reason for doing something at all. This is because when con's outweigh the pro's, such as research dollar responsibilities, it becomes less tangible to undertake certain actions. We want to achieve what we want with maximum efficiency, both financially and academically. We do this by asking ourselves if it is worth it to do something. Is it worth the price to do something or to not do something? That is the question.

In post secondary level work and in industry, we cannot waste time. Time became important in industry when socialism type ideologies became a global phenomenon. This was even the basis for the Korean, Vietnam, and Cold war's. The economist David Ricardo during the industrial age (18th and 19th centuries) noted that the value of commodities was based on the time involved in producing the commodity. Thus, it showed the value in labor, since many workers in the age of communism were being taken advantage of, for it was their time that became precious to the industrial world. Their time added value to their product, since their time meant more output. These days, we see this much less often, and people are more safe from evil industry moguls, but this does not negate the importance of our time. The time we spend producing quality research is very precious to all of industry, so thus we must weigh the pro's and con's that affect business output. Our job is to refrain from gross creations of under professional attitude, and work in an arena of professionalism. If we cannot do this, we are not using our time wisely in our professions and in our work. If we were assigned a research project to study the region's climate, we would not consider it a con to be using the best humidity detection equipment. It might be a con to over use the research budget on such data acquisition equipment, however. It also would be less of a con to

rent weather balloons, but it might be a con to not get insurance if something goes wrong! What is best is what the situation calls for, and that is just common sense reasoning.

Active Learning

When we acquire knowledge from text, we mostly obtain this through active learning. This is different from passive learning, which gives much less credit to applied learning and active reasoning. This is of course the situation when we are fully aware of a piece of a text's message. Active and passive learning is a natural flow that is regarded as unified, but bent on passivity at times. The student eventually comes to see the fuller meaning behind the art of activity and passivity when reading, as learning requires both. We apply inferences, judgments, differentiation, and definitions throughout this natural active and passive learning process. When we are better learners, we are more aware of the passages that explain useful data, such as in the common habit of writers to provide definitions to their readers. In most good readings, concepts and uncommon terminologies are defined, or are provided with rich context so as to better understand the information

contained within. With active learning, these definitions are better detected. It is not a debate, it is human constructs that are understood by human means. In any teaching methodology, attention is paid to this active component of learning, as abstractions of ideas are sometimes not enough to get the point across, such as the situation with mathematics. We require everything we can get from the information, which is why many schools are transitioning to more applied and self learning systems. If we can know ourselves and know how we learn, we can use the methods that work the best. In many schools, teaching is done by a very example-and-practice-based approach. This is because people learn by doing. The well known 10 year rule says that, in this 10 year time period, by practice, we can achieve top quality level ability in any endeavor. Teaching by example is an applied method, and active learning is an applied method, which is learning by the varied means of natural writing. This can often include important definitions that require our utmost attention. This is applied learning.

Final Thoughts

I want to now help everyone learn the important and current situations in modern academia. It is all too grandiose to mention every facet of academic conflict, but I want it to be made aware where the main problem areas are. One of the main problems was already mentioned, and this is the situation of mixing fields with other fields. This is known to create problems between faculty and their associated schools, and with students. This is because of things like saying a society is like a tree, or a bird is like a plane. Oversimplification and bad categorical knowledge turns this situation into bad research and press for good institutions. This does not negate biomimicry, and the like, as viable means of acquiring information, but it does say something about a person's academic orientation and research knowledge if he or she is unaware of the thresholds at hand. The problems can be very compressed, as I will be doing here, or more discrete. In my opinion, the main academic

problems are with the things we mentioned, such as categories, overlapping fields, and contextual analysis and knowledge. Other more institutional problems are well known also. In all institutions of learning, bureaucratic management is still at the forefront controlling the gears of academia. In this light, academic bureaucracy is a negatively colored organization, like all professional organizations. When I say negative, I am speaking of the importance of the planning and control systems used to make modern academic institutions operate. Negative in this light means that it is security based, and guarded with the most legal of procedures. Students and faculty must all deal with this model, and this requires the utmost of erect professionalism at times, and this can be very confusing and scary. This is responsible for the many college dropouts we see who move on to simpler things, or faculty members who have nervous breakdowns or get into research arguments. The pride of the school is at stake they think, and it must be realized by the individual the actions they are taking in relation to the institutional model: following protocol. In all of academic conduct, general education across all boundaries becomes important in structuring institutions well, too. Many times, different schools within college campuses are in conflict with eachother, and this in relation to their associated philosophies or

scholastic achievements. Nonetheless, harmony must be thought about between different categories of institutional thought so as to operate as a peaceful and united body. Conflict resolution and an understanding of traditional educational ideologies, especially scholasticism, is necessary in modern institutions.

It is difficult to overpower someone who is right, and knowing history is one of those things. One may know a lot about insects, but may be less able to see that insects might be a reason why something did or didn't occur in history, and exists as a historical fact. This makes cross disciplinary association and collaboration essential to a good natured institution.

Elon Musk, the co founder of PayPal, Tesla, and SpaceX is a notable speaker in relation to a number of topics concerning the modern world, and is likened to a modern day Edison or Tesla. From 'Education' to 'Mars Colonization,' he has some pretty good ideas. Musk expresses his emotions toward education by saying that college degrees are 'not that important,' and this is because his beliefs about traditional schooling. Traditional higher education is relatively variable in modern times, and can at times feel differentiated from industry in some respects. In traditional institutions, the students and faculty are

systematized into what society needs in an employee or educated professional. However, these needs change, and responsiveness to this ethic is needed, as others who have a passion and more experience may be a better option. Loss aversion, a common human motivation studied by 20th century psychologist Abraham Maslow, is also responsible for academic justification of the negative ethic that might develop in students and in academic literature, such as not doing certain things for reasons that are in essence "self centered." The modern aim in industry and modern schools is innovation and collaboration, not fascism and alienation. A very simple cure is all that is needed

All in all, we must think and conduct research in a clear way so as to bring about positive and useful change for the world. Physicist Albert Einstein once said, "Insanity is doing the same thing over and over and expecting different results." If this is at all good advice, we mustn't continue to make the same academic mistakes.

III

Application

Now we will apply all our ideas to a problem, one that I have been dealing with personally in my life.

"There are two possible outcomes: if the result confirms the hypothesis, then you've made a measurement. If the result is contrary to the hypothesis, then you've made a discovery." —Enrico Fermi

Application

I - New States

Before I begin, I will want to give a brief overview on the political growth of Guam, since in the problems in Guam as a culture and a protectorate of the United States, there are many ideas worth noting. This is the third section of the book where we are going to see these modern ideas in action in regard to a real issue in the world.

I want to point out some situations about Guam's social status and the associated feedback. Where I would like to eventually end up is at a general harmony, since the overall message to justice is "harmony in society," and much of the problems Guam faces is in relation to the idea of justice. Harmony is also a central idea on Guam, called Inafamaolek, which exactly means harmony in the Chamorro language.

All new states, such as Guam, undergo change in relation to their previous situation (polity). For

Guam, this was the Spanish colony and culture that was setup when Guam was used as a part of a route to the Philippines for the Spanish trade galleons after Ferdinand Magellan discovered the island during his 1522 circumnavigation of the world.

After the Spanish American War of 1898, Guam was ceded to the U.S, along with the Philippines and Puerto Rico. This was after already over a century of acculturation with other nations, and thus this left Guam in an entirely new modality of "ways." This was the new state in which the new polity was to be transformed. This transformation largely happened through a pitch tent type of installation in recent history by the U.S Navy. It wasn't until 1950 did Guam receive any indication of political equality with the Organic Act, which detailed a layout for the natural rights of native inhabitants. Since these times, this new way of living for Guam has been going through many problems in relation to local politics, economy, and discrimination.

Upon the introduction of the website Urban Dictionary, page after page of discriminatory posts were impelled on Guam, setting off a response by the local government, warning locals to not take these sites too seriously. This was just one case, and this can be used as an anchor in which to see

where this discrimination comes from; as a side note, discrimination against Chamorros is a well known federal researched idea in America.

Radio talk show celebrity Howard Stern, in 2012, "put down" Guam when he made remarks about the local island dance practices. He believed there was a lack of talent, seeming to indicate that he didn't like the people. The local U.S bases on the island have similarly put locals in the same position as Howard has over the last century. Therefore, it is wise for us to ask, what is the problem?

Before we fully get to the comprehensive analysis of the problems, it is healthy to discuss some essential counterparts that make this all understandable.

New states require new systems according to the newfound intersystem conglomeracy. This is the new bureaucracy springing from the required criteria for a culturally diffuse government body. Here we can find the internal workings of order in these newly organized systems. In any management system, planning and organizing are the main functions that enable a working control system to operate at normal. This planning requires great insight in order to organize scientifically the specifications that will enable a properly working body politic.

Innovations come through bureaucratic leeway which enable small steps to implement new policy. However, this, of course, is according to the "times ." If the times have stagnated stipends to the island, the only important outcome is to plan for the sake of the economy. If this entails certain discrepancies, then this will be a problem for the new body politic.

It could be postulated that it is not good enough to look at the new state as a body in which to program for perfect functioning so quickly, which I contend is the reason for the long periods of political stagnation made true by the U.S government. Simply, the global affairs of the world matter, and this is something that I believe is misunderstood on the island in relation to making decisions in parallel to modern affairs.

The changes that occurred during WWII when Japan occupied Guam in the 1940's is the same sort of inductions that are occurring all the time, but on a smaller scale. The locals were described by the U.S Navy being like children as they were unable to conceive of the American way of life. This is important to understand, and I will want to make it clear that, as a whole, the culture and people, government, and global networks and alliances are not far from anywhere else that is technologically

sophisticated. The graduation rate has spiked in recent years. In addition, the local university is ranked as a top regional school in the U.S. What is true here is true for any anthropological, class, or political study in the world. There are constants that are not being spoken about that should get attention. This sort of reasoning will set the record straight, if not entirely, atleast to the degree that it simplifies what is going on with Guam political relations.

Acculturation, the act of another culture introducing itself into a new territory, was the paradigm for Guam in relation to the U S for a quarter of a millennia. The U.S Navy parked their ships on Guam shores engaging in a total redefining which was very stressful for the native inhabitants.

The people of Guam needed to realize their new orientation before their rights were fully considered under this new schema. Guam ethics were of Chamorro and Spanish nature, and during the time, the Spanish American war simply needed to die down before negotiations could occur. It is also not farfetched to consider since the Navy was intruding on a long relationship of Spanish unity with Guam, they were going to meet with some maritime resistance. Nonetheless, the appropriations made by the U.S Navy were supposed to be reasonable in considering

the nature of the situation. It was real, important, and relatively scary in some sense.

The social forces that they saw in Guam culture was that of another dimensional ethic. These morals and dimensions were a complicated dynamic. In considering a plan that would have worked for the Chamorro people at the time, it is necessary to call into account the "respect" mechanism that was important in the Guam culture. Upon the arrival of the U.S Navy, symbolically speaking, respect was an orientation altogether its own, as to Guam ways in considering their cultural dynamics. Since the U.S had another dynamic, external, especially to the Spanish conquistador ways, they did not understand this. The Americans understood more the American Judeo Christian outlook on life.

The plurality that developed required these cultural mores of the Guamanian people, and thus the U.S planned around this native code.

For a healthy plurality to grow in this sort of scenario, a main case is to pay attention to the economy and religion. The folk resistance of the U.S Navy and Guam culture were of "out of tune." This, overtime, became a dynamic, as if the strings were detuning overtime in considering new ways of life. A properly

working interaction of social order would need an enterprise that was naturally agreed upon. This all seems complicated, but the sample size of academics who engage in high grade intelligent analysis could always change the scenario. This is not necessarily something that has happened yet, which can be seen via the few texts on Chamorro language, or Guam history, etc.

Here I want to introduce all of the variables that Guam should consider for this harmony to work. I will be making this a very short introduction to a basic idea about how the Chamorro culture works versus the American culture. Hopefully we will be able to see simply what conflicts are there and what might be escalating.

Culture is described in academia as one of the most impactful things that a person must be aware of in life. For, it is cultural information that determines our motivations to some degree. Therefore, it is worth noting that this is a main case, as it is culture, an American guamanian and American mainland culture that is brought up the most when speaking about the political problems that exist.

As it is impactful this phenomena of culture, so is it intelligent to introduce the two cultures as they are

met in the field of politics and explain what it is that the intersystem constituents are saying to us.

The guamanian culture, or the people of Guam, are in a state of learning about the particular American isolation way of life. In that, in mainland America, it is typical for a family to have a certain community, but only if it doesn't disturb an American way of life. Guam culture is traditionally a more open, relatively polychronic culture (people over punctuality) that is trying to come to grips with America and its own sovereignty. The christian based guamanian way of life is currently still glued to a Spanish-Chamorro Catholic culture, and now it is being transformed into an American, Judeo Christian modality, being, as it is, a religiocultural diffusion. These changes are very real and have "high viscosity."

Anger comes from fear, and fear is what is brought when the culture is being segregated, discriminated against, and economically hindered. Virtue is the situation in the western world in regard to obtaining the goods one wants in life, and thus it is inaccurate for the local government to believe that it is ok to put a ceiling on the effort induced on a child. Virtue, as it was traditionally known to the Greek world, meant fully understanding something, or comprehensively acquiring a body of knowledge. Education is impor-

tant in all societies, particularly for reasons such as this. Guam's political status stands on the delicate integrity of the public education system, and this needs a lot of work.

Cultural heritage is important, and it only makes sense that balance be the main idea in coming to grips with what is more essential to peace and prosperity on Guam. We cannot be fully monochronic (punctuality over people) in our ways, or entirely closed and isolated people. It is again the cultural facts of the people. What can be done is we can all work for better relations that are peaceful and harmonious and prosperous for everyone. This is the situation currently, however, there of course exists old, archetypal problems that have yet to be understood. The situation in America with the adult population has a lot to do with a healthy resistance to the mother, and a healthier, more professional and adult like relationship with friends, the local community, colleague's, and external family, etc. As opposed to a community that is built from family ties like on Guam, they also have community, however, and these are built from these strong relationships. In addition, the topics of choice in which to communicate about and activities in which to engage vary greatly, in that, within these ties there is a lot more ideas on responsibility and independence

going around. Guam cannot possibly be perfect in this area, for it is a tradition that the mother stay a relative center of life, which sets up a long term female education pattern, as opposed to more male education pattern. This has changed a lot on Guam, as it is the case that fathers now have a larger role in life. However, it is still the case that the mother plays large roles, too. Thus, of course, a negation exists in relation to the broader American community as we build relationships with eachother. This leads to all sorts of scenarios. A simple point to consider when making policy decisions that are healthy would be to make concrete what it is Guam strives for. As of right now, Guam is existing in a confused state of strife for independence, when the truth is that the only policy decisions that would be accepted in a globalized, interconnected world is those that have direction. The question here is, is Guam going to make a decision as to what sort of government it wants to be like in the future? Without this, making policy decisions without the appropriate theories seems contradictory to policy that requires equilibrium in the organizational health of society.

It must be taken into account the necessity to choose a path, and one that isn't appropriated toward the wrong thing. Such as, a fate ideology, or more generally, bad foundations of thought.

On the side of the Americans, their orientation is quite strictly a closed way of living. Adult speak is the norm everywhere for the middle class, and culture is introduced throughout the life of an American through relationships, using negotiation and academic knowledge more openly. Strategic partnerships are more normal for people, as it is part of the culture to be able to deal in difficult scenarios. In speaking of the poverty struck, they deal in the business of engaging in the theories of poverty, in that, it is a choice the poverty struck make for the benefits it includes, such as living with less complication, and being able to get government benefits.

More attention is paid to the schema of business, which can be seen relatively clearly on modern Guam, probably because of the large tourism industry. In fact, much of these ideas can be seen, however, it is a diffusion, and one that must be understood more clearly so as to not disturb the harmony of Guam society, or the larger global society.

Crime, fighting, and arguing is the antithesis of the American way, but on Guam, it is quite normal to hear about a fight that occurred, or to see someone get belligerently angry at someone. Anger appropriations are dealt with by mainland American middle class in

a more refined way, such as using the adult voice to resolve conflict, or stepping aside to deal with angered customers so as to be able to appropriate in a professional manner. The world is much more complicated there in general, and it is a twenty four seven resilience that is paid attention to as opposed to a conditioning of self to be participatory in poverty or lower class in life. There certainly exists many communities that are like this in mainland America, however, the normal in mainland America is more classless and complex.

The values that are more considered are about traditional ways of life, likened to that of Europe: no sex before marriage, not living with mate before marriage, and building community through volunteer work and healthy networking.

What the mainland Americans are suggesting to the guamanian Americans is to be less dependent on American power and intelligence, and learn the theories of American business and way of life. It is a long winded suggestion, but it is accurate, and paying little attention to this can send the island of Guam into nebulous areas of American acceptance.

II - Conflict

The conflict engendered between the Chamorro Americans and mainland Americans are understood in society, as I've mentioned earlier. The reason is very obvious, but I think it is necessary to pinpoint exactly what this all means.

It is understood by governments everywhere that conflicts can be perpetuated until detailed resolution. The resolution that is needed by guamanian Americans and mainland Americans is the cultural diffusion. All we can do is move toward American ways as guamanian American citizens, but we must be accepted like that of the Native Americans, Latino Americans, African Americans, and so on. It is out there the discriminatory aspects in all this, and thus, I believe it is necessary to consider all the variables at play. These diffuse cultures live their cultures as do other European cultures in America. Here, there is no difference as to the living of culture, and this is where

they are all simply Americans; a diffuse society living under the ideologies of the American culture, and one that engenders advanced rights and freedoms for its people. An Irish American is moved by culture just as much as a Latino American, and thus, they are similar under the American blanket.

What the problems have become throughout this diffusion is one in relation to discrimination; even on both sides.

As it has always been about respect on the island of Guam, as we move into the modern, technological world, we must deal with this in a changing American society. It is a naturally adaptive situation that could be better. Discrimination here is seen via racism towards white people, and equally, racism toward Chamorro people by mainland Americans. It is reciprocal, and it is a common situation in all cultures. Understanding racism is not a common agenda for everyone, however, many would contend it should be in the curriculum in the education of every good man. In saying this, it should be noted the direction Guam must consider, and that is the direction of harmony and good relations with other people.

There is and never will be a clear cut way of getting

to any sort of perfection with other kinds of people. However, what can be done is appropriate toward the right schema that pays attention to the boundaries of others. Without a virtuous understanding of boundaries by the government of Guam, it will always be pursuing a vice in the face of an American class complexity. We will never be able to get anything done, and it will always be a push up-hill on the road to sovereignty.

The last thing to consider here is the situation with the linguistic intelligence of a people. If class complexity, virtue, and adult professionalism is important to the western world, it is only important that the Chamorro language be fully instilled in the population for the outward "complexities" of Guam so as to move in harmony and in parallel with America. It is quite "out there" the respect for Mexican American citizens who value their own culture and language, and it can be seen through their cultural traditions, their dress, and upright Mexican American orientations; this goes for any race in America for that matter; Chinese, Jewish, African, etc. It can also be seen by the unity of American citizens who fight against racism and discrimination.

I do not want to confuse anyone as to the importance

of language, and whether there should or shouldn't be a growth in language learning, but I will want to point out some things.

Native American culture is a culture that is also discriminated against, which can be seen throughout history, via wars and land appropriations, and there exists negative ideas out there about people who live on reservations, it being appropriated by the American government and thus making the Native Americans look like 2nd class citizens. Here it can be seen the relative dissolution of Native American culture to some degree, and this in contrast with the Mexican American culture, who have a larger culture and united body, in America, and in Mexico and South America, in which to justify cultural distinctions. When viewed in a systems fashion, it can be noticed the perspective in which I am suggesting. If the two cultures I have just mentioned were systems in themselves, the information gleaned from this is the different perspectives on the cultural situation with America. Guam has its own, and is the current distinctions that were formulated over the last century, equating to a flavorful island people, with its own government and culture, who have some disregard for strict American inferencing on ways of life.

Nonetheless, direction is important, and linguistic ideology will be based on this, and if it is desired by the guamanian culture to go in this direction, it should be understood that it will be a contextual situation. One that will be our identity. If we were to become more knowledgeable in the Chamorro arts, it is only obvious that we will also become more sophisticated citizens in a modern world, for the knowledge gained from culture and race is strong, and it can be used as a force of intelligence that has the ability to move culture intelligently with the modern world. Any decisions to refrain from a basic linguistic education on a continent that is the home of the culture is 'nonsensical.' The only differentiation should be that it is more normal that mainland American Chamorros do not need to know the Chamorro language. It is more detrimental to the Guam culture if it is pushed any ideas of guamanians not needing to know the Chamorro language. Complicated language arts only increases the ability to learn, understand other people, understand good values and traits, and enables a better knowledge base in which to make decisions, all of which known in the field of bilingualism.

I want to finish this part by saying that, I am writing this in considering my paying attention to all of these variables and just watching Guam political situations

go by. I feel compelled to say something, and I have been known to get good information across. My grandfather from my father's side, Renken, was head of an Illinois fire department, and my grandmother on my mother's side, Gogue, is a well known local patron and businesswoman, and has good ties to the local government and business community. I have gone through much discourse on the ways of Guam and ways of the world to be able to put this in front of the eyes of those that make change. I feel it is my duty. I am sorry if there is any real discrepancy with what I have said. It is in my opinion that what I am speaking about is academic and fact based. I think it is healthy to use the leeway bureaucracy provides. I think it is unhealthy to pay little attention when the emergence's are big. I believe it was Aristotle who said that one small change can have a great impact on the long run. What seems to be the case is that equilibrium and balance must be met on all the variables considered when making intelligent decisions for Guam. These are just some variables which I have found to be of potential use.

III - Modern Conflict

In this last part, I feel I cannot present this body of knowledge without explaining a simple situation that is prevalent on the island of Guam, as well as in many parts of the world, honestly. What I am referring to is the idea of large support systems that grow, such as families, and often grow unhealthily because little attention is being paid to these support systems. There are axioms that exist in society that require attention, such as, for example, with an old piece of vacant land that is someone's property, and is being used to pick fruit by the community, and it has become a phenomena in the village to a point where much of the village pays much attention to this family. When businesses move in, they form alliances with these people, however not very strong one's, but real alliances nonetheless, through consumerism and community membership, etc. If gone unnoticed, detrimental conflicts can happen, such as when the business begins to pick fruit in large amounts because they are friends, or when

they begin to push other pickers toward his business, and virtually use the family for personal gain after awhile without giving the right appropriations. We see the reaction from things like this locally, but it becomes negative because it is being framed wrong. Things like this need to be called out, as the benefits could be skewed in favor of one over the other. It could as easily be in the favor of the business, with the family at fault using the company for gain, because either they know the owner personally, or they take advantage of community membership. The solutions here are simple, and that is in recognizing what the relationship is and isn't if it begins to cause noticeable problems: we are talking about oral disagreements, conflict resolution, boundary problems, and alliance confusion. People need to learn to rise to the occasion and call out anything wrong. In mainland America, it is common to exist in some conflict, and this does not mean to never call out a growing conflict, nor does it mean that we should breed a local flavor of this in a way that lives in it excessively. We must be good citizens, speak up, and use our education to reason with these scenarios.

On Guam, the basic employment problem seems to be with nepotism, leaving a large pool of unemployed and poverty struck people without work. A large thing to atleast pay some attention is what the theo-

ries of business are, as this pertains to the well being of all Guam citizens, where, these businesses are engaging in free market capitalism with the freedom to pursue large investment profit. They should be held accountable for negative change, too, for it can only go so far the nepotism before emergent crimes spring up. It looks as if local businesses are engaging in open alliances, where without having good relationships, they uniformly adapt to onesided business orientations, while also taking advantage of weaker support structures, but who provide great benefit. Such as excessively using the resources of a mechanic who charges low fees, or taking advantage of someone's ability to provide a skill without reciprocity in benefit. This is directly related to overstepping one's boundaries, and speaks volumes when distinguishing Guam business as needy or in profit.

If Guam business is needy, this says a lot about the opportunities on island to prosper in a capitalist economy. If we have American freedom to pursue our goals, it seems only fair that a competent business community enable this. If not, it should be made aware to Guam citizens the truth of the local economy. I might also point out that, if things like "unemployment rate"is misunderstood, the general idea of economic prosperity might be off for the

Guam population as a whole, where unemployment rate takes into account only those within society who are without work, and does not take into account those who do not work: same line of thought goes for poverty, which is still essentially poverty even at $15k per year. What seems to be prosperity turns out to be a struggling business and labor arena, skewed for vanity motivations to "make themselves look good."

I believe Guam is skillful. What does matter, however, is getting it right. I don't think it's right to discriminate on a large scale mainland American people. I do not think it ok either to live in a rich martial arts environment. I also do not think it is healthy that Guam breeds gang related type people who know little about language mechanics. I think it is wrong that the government is stalling in Guam's future when Guam cannot be great until it knows its direction. I do think Guam has some really good qualities, however. I think there are some things that are misunderstood, such as with all that I have mentioned. I have been a patron, like my grandmother, to local business, arts, and to some degree, education. This was in a large way mostly patronage, and not much else came from it. I find myself in a rough spot, seeing little room in which to establish the things I set out to do.

What I've found in much of my explorations was discrimination and racism toward the Chamorro, and feedback resistance to white Americans, which I am a part. Economically, things like extreme loss aversion in regard to local opportunity by the Philippine culture, and other cultures, is an issue. Therefore, the situation seems to be that these people assemble together in competition with Chamorros for jobs. And quite literally, many take advantage of the freedoms that were earned by the Chamorro people, and so they gain from Guam's location and political status. What is needed here is some real government reasoning.

This all must be recognized strictly and logically if government and business is going to be able to function morally with a globalized society in the future.

There we go. We applied all our knowledge to complete a pretty large global issue. I hope everyone had fun and learned something. This is what modern literacy and scientific problem solving is all about. It is about doing good work. Thanks for reading.

Appendix

Modern Society

There has been so much said, in a variety of ways, and it seems almost everything has been said, of course until you start reevaluating reality based on the "now." The world is a dialectic. There is always a fusion and recreation. The old is reprocessed and made new. It is a good regimen since if you ever had a regimen, it feels really good to organize things how you want it. Then all that matters are the properties that make life healthy and meaningful! How to be happy and how to be a decent person. My aims have changed in my adult life. I had big dreams; too big to even bring up in conversation, honestly. I was naive, but I later learned it was many things, even as silly as my body type, that sort of solidified my life to be a certain way, mostly concerning "isolation." Add my introversion and rare personality in regard to my life struggles and we basically have a modern problem child. Back to my point, organization of society is important. Even since the days of Aristotle

were Categories important. We need to be able to work with coherent systems that make logical sense. It's all out there.

What I wish to say here is that we live in a world filled with all the great ideas, and in my books I try to go over some of them, but great ideas, surely, and using them is critical. In my opinion, they should be used in a more organized, simplified, modern way. To know yourself and to stay within virtue is Plato and Aristotle, no more no less. To realize objects and involve love is to use Hobbes and Marx, respectively. At what point does it not make sense to stand on the "shoulders of giants" is the question, and this is what makes us human; freedom of choice. Many philosophers have struggled with this idea. Freedom is something we choose thought the great philosopher William James. He based all his proceeding theories on this simple idea. Further, determinism, the idea that freedom is an illusion and is either wholly or partially based on physical matter interactions, is another idea behind free will. Do we have this so called free will? That is a debate, but I postulate atleast knowing about this, the reason why it was agreed upon that philosopher kings should rule, is good enough. It aids in reason. It lends itself to adult life where problems are plentiful. I spent much of my time looking at ideas. Applying them

was a matter of relearning and then using the ideas. The view that we can just learn so easily I would say is not true. It takes patience, rote learning, and hard work. It would be easier if handy knowledge were more accessible in life. The history of ideas, digital literacy and humanities, and similar fields are surely creating change where it is needed.

Focusing too much on the past and stressing about the future is said to be unhealthy in the world of psychology. This is because our ego. We should not have to evaluate all of our life scenarios in the context of past mistakes, problems, and negative circumstances, hence why living in the present is important. It seems what is being said here, in the tradition of psychology, is that we should not plan for our future. That is preposterous and of course planning is a necessary part of life. Living in the present has more to do with not living in fear. Doing what is necessary to be happy is the key here, which is likely taking care of business as opposed to stressing out over past failures. This is a hindrance in life. Getting this right enables a more positive future. This is self control. This is happiness. This is the "good life."

It's too easy to get confronted with things that can make us lose control. We then become stressed

and anxious. When we learn to live in the moment more, we become better practitioners of good mental health, which in turn prepares us for better management of our ego's in life, an important thing to consider. Reverting back into these ways is all too common in my experience, but that is just life. Living like there is no tomorrow seems a good motto, but then again, we don't want to go overboard, right? There is no right answer I might guess since we are all different. That is being human.

On the topic of being different, the Americanization of islands is a good path to explore. The Americanization of islanders, specifically in Hawaii, Guam, and Samoa, has been in my opinion a very rigid game that has brainwashed these people via American capitalism, simply. More concentrated, specifically the island culture's has changed the American, Western, and global industries in regard to tribal art, beach culture, island music and dance, among other things, but based on "demand" for these cultural byproducts. Look around, see Tiki bars? Coconuts? Beach paradise themes? Island dancers? Yup. There is a lot of pain on the islands from this in my opinion, and health issues, also a myriad of political problems. It is known these situations locally and at the federal level, but little is done to confront the many causes of these issues. The primary cause is that these cultures

have become much too modernized for tourism based economic ideologies which brings unnecessary overly capitalistic values to these islands. It seems easy enough to blame the island inhabitants for these social economic issues, however, the idea of Americanization creating economic desire seems to be more obviously the case. American enterprise in a semi Westernized arena seems to bring issues, sending waves, figuratively speaking, to these island societies because of the feedback from "the masses" engaging in these cultural byproducts: island reggae music, tribal art, beach leisure industries and sports, "island style" tourism, etc. A very simple, huge, ridiculous problem I would say. A main reason for the modern problems that exist on those islands, which manipulates their identity, status, and health. There is much to say, and a lot of it must be said at the political levels, where many modern issues need to be questioned so we can get to solutions. This is one aspect of the problems of the modern world that needs attention. From here, I will continue..

The younger generations, in contrast to boomers and Gen X, the so called Gen Y and Z, are known for a number of rather disturbing qualities, such as "failing to launch" or having just plain "bad values," but it has been pushed to a degree where it is a much grander situation than it is made out to be. I

would guess that most people agree that there are distinct values in the "global village" of today, such as "inclusion," which is positive, but also ideas like "fascism," which is negative. My opinion relates to Putin's attack on Ukraine, which, besides going into the history of Ukraine and its sovereignty, I see this as an anger management move and reaction to the modern world and 'young people,' brought up mostly to include an extra logical parameter to this storm of conflict. Young people can be known as spiteful, and with Ukraine spitefully bantering with the West against Russia, it is a recipe for disaster. I am suggesting that it is all a bit more simple than it is made out to be, if including parameters that make sense; it could be a mixed economy emergence, political economic emergence, or some other related reaction. It is more misinformation, a good segway for our next topic on technological misinformation, which adds to how this all could be true.

Computer scientist Kurzweil is a phenomena that has impacted society like no other. He is the man who claims we are to merge with machines by 2045, asserting this theory based Moore's law, where integrated circuits double every few years increasing the technological complexity of the world in general. The problem I have with this idea is simply that much of these ideas seem to be coming from a place of

immaturity. Ray Kurzweil is founder of a company that invents musical and audio technologies, which is great since I love that field, but nonetheless it seems to all be coming from fantasy and creativity, no offense. If this is at all true, and this sort of life fantasy scheme and "self esteem venture" he created is all just his personal fantasma, then vice would be occurring in labs everywhere, with a sort of pseudoscientific twist on much technology invention and investment. Do we really need that many A.I companies? Do we really need to understand quantum computing in every area so quickly? And the list goes on. If you don't believe me, go check out Bob Lazar, or any of those hoaxers or capitalists and you'll find many ideas that are preposterous but brought about a lot of change, however, of a brainwashing type. I love wonder and change, but at the end of the day, if this brainwashing is going to psychologically harm me and turn me wicked and/or psychotic, then I'd want out. That is what I am saying here.

A.I to me has already altered our perceptions of reality and distorted it in the same way that misinformation distorts our reality. People are using it as a creative tool to create entertaining content which is nebulous whether it is real or not. The main idea behind A.I is being able to describe the function

to be carried out, but noone thought to create, in parallel, an ethical schema on what it means to be a practitioner of A.I. What that would mean would be using meta analytical systems to determine proper societal usage of such technologies, but sadly, this seems to not be the case, as can be seen by the large amount of videos and images out there with no indicators that A.I is being used.

I personally choose to not use A.I for the simple fact that the works I create are precious to me. If enough time has gone by to determine the proper use of such tools, I would be more willing. There is too much hype in society about new fields of interest, but this only dirties the world more in my opinion. I truly want an aesthetic, clean world. We'll never get to that heavenly society we have always dreamt up in the stories of mankind if we don't live more realistically with the continuum of these new fads and trends.

It has been known since the dawn of UFO sightings, and so called "crashlandings," the idea of 'hoaxes,' and since we are long overdue for relief, I'll just say it, it's all a hoax, atleast the majority of cases, especially the biggest one's. The reason is capitalism. I shouldn't have to shake people awake, but healthwise, it very well could be a 'brainwashing' mental health scenario, thus, it makes sense to

show some care for those who were psychologically harmed. Freedom of belief is what stops people from questioning people's beliefs here, but you also have the freedom to believe what you wish also and not get brainwashed by the brainwashed. Yeah, I know.

I learned this through various media outlets. Many of these people were caught by journalists and other avenues upon news agencies doing background research on them. Not all persons of interest were investigated, obviously that would be too difficult, but it is the reason why we simply still do not know if this is all real or not. More than likely it is a niche area built by capitalist Westerners trying to make a buck from pdeudoscience through books, film and television, expos, radio, trademarks and more. Am I saying the Drake equation is not true? No. Am I saying that all craft are fake UFO's? Not exactly, but consideration for other sources should be realized, such as balloons, flares, private aircraft, and other methods. I would suggest thinking logically here since traditional UFO literature states that extraterrestrials would have little reason to go so far for any sort of "resource," and the things we are thinking about any sort of alien out there might be way off.

Life is uniquely our own, and with that, I want to talk about the next topic of great importance, and that is

the government and the law. From my experience, they dictate based on fundamentals, sure, which for government is societal protection from harm. As for the law, beyond any legal gobbledygook concepts, the oldest courts used codes and formalities to determine what was legally right or wrong. In the beginning, in Mesopotamia, we learned that doing harm to others was legally and morally wrong, thus an eye for an eye doctrinal clause in early societies, which even lasted up to the time of Jesus, and up until now. But later the social world seemed to be more important in determining whether or not something was ethical, beyond any ethical theories, because even in modern times, court decisions are made not based on absolute legal logic or ethics, but on the social world and societal leanings. This makes sense because we all know how the legal world of the past used to treat heretics. They would strip them of their dignity and cast them out of society for, in comparison to modern thought, small crimes, sometimes torturing or burning them. Nowadays, the treatment is similar in that it is not based on strict logic or ethics, but on modern social principles, even if those principles are, traditionally, morally wrong. There is much work to be done, especially for the small dog such as myself, since the things that I experienced was so beyond belief dismissed and paid so little attention to that even small spiteful gusts

in society pushed everyone against me, even when wicked and obviously immoral. This is the world we live in in all honesty. We all know that Machiavellianism can create great harm, which stems from 'envy' of all things. People who are considered smart or attractive are obviously in situations often with people. If these things are 'played down' to places far out of reach, it will be bloody murder toward innocent victims who suffered in the name of jealousy and spite!

Just to hit it home, it is very well known the circumstances of law enforcement personnel. It is existential in flavor and part of the schema of law. Beyond a small legal education, these folks have problems with the law as you might understand. This is why you hear them often engaging in misconduct and crime, working with drug dealers, or being insiders too often. They surely crack down on crime, but they also engage in a lot of petty crime, and sometimes larger crimes. The reason is because what I just mentioned. Traditionally, their complaint is mostly about earnings and benefits, but since their legal education is smaller than that of a judge or lawyer, they cannot reason at that level, hence often undermining the legal world itself and taking law into their own hands. It's a wacky world out there!

I want to bring up the idea of art and related industries, particularly fine arts and even things like pop music and Hollywood acting. It's a shame in my opinion some of the issues that are prevalent in these industries. For painters, sculptors and traditional artists, evolution of a career through getting into top galleries and organizations is essential, which goes to show the requirement of 'formality,' academia, theoretical maturity, and proper schemas, which are traditional higher class tenets.

Since this is the situation we are in, obviously, what are the issues? In Hollywood, actors and artists, all artists, even rap artists, and traditional artisans in general, there are various levels many might say, such as your B lister, A lister, etc. Even the religion of Hollywood, "Scientology" is based on class knowledge. This is because this has always been the case sociologically in society that differentiates people "value wise." Rap for instance is obviously filled with, traditionally, fans who grew up in "ghettos" and "projects." Rock and roll has always been more of a middle class genre. Thus, obviously there can be a big income gap and value gap between music genres, and of course in other art fields. The biggest issue in my opinion is the mass inspiration and even mass deprivation of people according to art genre and artist. Not everyone will

enjoy Tupac, since it talks about violence and drugs, hence a "bad influence," but we all know the patterns that can develop in certain communities and groups. In one community, you'd be a good student, but in another, you're outcasted for not knowing the lyrics to Drake's new song? This is exactly why we need to be more knowing of these disparities, so we don't alienate people, so we can find, as Socrates would say, their "self" so they can fit into the right groups, and so we can create peace and true harmony.

Right now, in this day and age, if you put a young person into the arts, the outcome is quite likely to be negative one as you might realize, especially when looking at those lists of apparently "useless degrees." The reason is, and I say this from experience as I used to make music for television, there is not enough understanding about how to perceive art and artists. On the theme of capitalism, you might be able to infer with me that the density of capitalistic activities in the modern world is indicative of tragically messy art ideologies. We need to clean up.

We really need to move in the right direction, now, and create healthy movements with the right ideas. We already believe that fascism, stupidity, and "celebrity" need to run our life, but all it takes to change the situation is just waking up to these things.

The philosophical idea of ideas being objects justifies the naive nature of modern society since what we choose to include in our daily ideologies is often celebrities and trendy philosophies. However, going back to science, being coherent and organized with ideology is important. In regard to modern media, too much information leads to depression, and video media leads to bad values, simply. Therefore, it is reasonable to see that what we follow matters. Just because it exists does not mean we have to use it. The parameters for Categories in society is very elementary and young in our industrialized society many would say since we haven't even had a thousand years to determine the appropriate audio, video, and digital media emergent properties to rectify problems. We have a long way to go.

Didn't we all believe life was going to be so perfect like in the movies, then upon growing up, adulthood hit us with pure anger, manipulation, power struggles, and fascism? That is what misinformation is all about. It lies to us about the truth of reality, so we are all basically in danger of believing what we see in videos and media. It's almost brainwashing. This is why we need to be more aware of what to follow and what not to follow, what to air and what not to air, and become more disciplined people who can see human development, adjustment, and morality in

the context of all this media we exist with daily.

Modern industry has seen a lot of change. Since the days of Marx, industrial philosophies has changed the entire political and economic realms, from Feudal land rights 'ways of life' to industrial technology changes, which in a large way is about bourgeoise and their large hand in capitalist societies. Generally, oppression has been the case because of bourgoise mathematical and mechanical philosophies, changing the landscape from small trade and monarchical monopolies of the past to mass manufacturing and waste, which gives heed to necessary modern reasoning about density of industry outcomes effecting global heath, such as CO2 and epidemiological pandemics, such as the COVID crises of recent times. The blame has been on industrialized nations and on irresponsible companies, rightfully so, such as big oil that supply machines that in turn pollute the atmosphere. This is industry. This is capitalism.

Many people, especially in state funded colleges, in biology in particular, will have you believe many things. The amount of people who live off creativity and racial oppression is beyond imaginable, hence the truth to the environmental situation. It was Europeans who first brought disease to the shores of all societies, and simply they never stopped and it

continued down the rabbithole to megawaste from giant waste processing plants, landfills, and locomotives, all that city sludge and smoke, you know. It was obviously European traders who started with the trade routes and the pollution and it never stopped, leaving giant "megastructural componentry" and filth behind. We need not think unreasonably here, but we must be fair and make better and more intelligent choices as to our future health as a species.

The field of adjustment has gone deep, into modern, globalized society with the mass youth culture which is often violent, and has changed and molded culture in all its various ways. What I'd like to talk about is the idea of adjustment being a field that is open to some interpretation, which it is, traditionally speaking. If I am not excluding any ideas, I'd like to add the idea of modern people needing to get realistic results from these studies. I am not talking about some odd "becoming hyper intelligent" or "talented" overnight, but the expectations seem to be relatively incorrect in regard to what is considered normal. Normal changes in a dialectical fashion with competing ideologies, and to simplify the field as being used for maladjusted individuals, we should try to define better what that means, since the possibility for adjustment seems to be a western idea. We all grew up to various music, styles, modern art, and

even street philosophies, like the idea of having "street smarts." If dictating to the world from a middle class pedestal, then that would generalize this sort of process as being related to adjusting to be more formal or educated. But realistically, what is probably more needed is adjustment in relation to a 'global culture.'

The idea of adjusted is a variable one in that psychology has depicted this in various ways throughout the 21st century. Personality, psychological, social, and spiritual adjustment are a few descriptions which has the intent of changing the person, psychologically, for the better. Without getting confused about the modern world, or being generationally prideful, we will simply look toward the "modern values" in our globalized civilization. Rock styles, hip hop music, hoods and the ghetto, modern social media, memes, modern comedy, you know what I mean, and there we have it, the result, or that which needs adjusting. It is curious to point out that many boomers might call out these themes as being maladjusted. I beg to differ on stances since I have yet to see any accumulated evidence that suggests our generation is realistically worse off psychologically. During their times, baby boomers, there still was war, there was rock and roll, there were drugs, mafia, even mass genocide, racism, and before them, slavery,

pandemics, fascism, etc. I cannot see how they could resort to calling us out. It takes real reasoning to determine if the emergent changes indicate more or less anti social behavior.

Upon recognizing the differences in taste and style, you come to find that it is very distant the aesthetic ideals between generations. Different genres are called out, different forms of entertainment, and even entirely different sets of technologies considered important. These differences might indicate to baby boomers that we are "maladjusted," but that makes little sense if it is just "change." It is often called out that baby boomers hardly taught comprehensively their understanding of advanced topics or 'life education,' which leaves us with either none or our own, independent worldview. A lot of time is spent calling out young people for being dirty citizens of the technology age and less time on simply recognizing the generation gap and differences between generations. If we looked a little closer, we'd better be able to work together as opposed to against eachother.

Feeling trapped because of all the problems of life is common, and the remedy seems to be one that includes getting away from it all, but for some reason it always fails. Atleast often it does. Dealing with

your issues is important, but they also give us ample evidence that we live in a more and more isolated way every day that passes in the West. Also statistics show there is less relationship activity with younger generations, and there still exists a large population of young people who have generational problems. This tells a story of adversity with being able to cope with modern stresses and pressures. How I see it is we need change. Fundamental change in regard to the basics. Basic mental health, drug abuse and alcohol abuse, men's violence, poverty and class warfare, racial issues and ethnic conflict, generation problems, and more. If we do not confront these in a structured and coherent way with atleast "some" integrated categorical systems, we are going to have large issues in the near future. We are already seeing the beginnings of it and it will only get worse if we do not address these issues.

We want to escape, we do drugs, or "go out," or we play video games, we eat, or we consume various media and entertainment, we act like there are no issues, but without these coping strategies, we would resort to anger management and anger itself, then comes depression and feelings of isolation. I feel there is barely a simple solution, and we need to realize the problem is multivariable, but we should try to get to some basic ideas. Early development

issues or circumstances are always the reason for problems later in life. We need to come to understand that our ego, all of our past memories that make us 'who we become,' is something we must manage, and this is often done by 'living in the present.' This is a hard one because we must plan for the future. We feel our personal values are left without a solid foundation if we negate this aspect of adulthood, so living in the present can be a challenge, excluding the main idea of dealing with our ego in the moment and all the thoughts and emotions that comes with self analysis in the moment about current circumstances. We see it everywhere with all those crimes on TV. It's a self fulfilling prophecy in a way; what we went through dictated what we thought about later. Escape then means genuinely living in the now to deal with the past in a rigid way; a hike, walk, or trip, anything, that will lend a hand to the troubles of the past.

Wrestling with contemporary issues is always comprehensive but the further we reach into the stratosphere of knowledge, the more we begin to see more in focus, and atomic elements begin to sprout in our minds. That is because science is dialectical, it is evolutionary, and antecedents lead to causal circumstance, as in, we become acquainted with higher conceptual thought, almost like wires that result

in computational complexity, with the reasoning that one's and zero's can lead to this complexity. Same with modern thought. We become confused at the wires, but all that we went through in academic literature was to bring us to the conceptual ideas of mass confusion in society and why we respond to reality's components, such as ethics or business networks in ways that are often misunderstood.

We have come to realize that social feedback from media, such as news and movies, provides us with an odd sense of deception. It seems intelligent to claim they are engaging in deceptive practices, which might be true, but then again, it might not. It very well could be the government, or even aliens! We don't know, but the media in general gives us the largest sensations of this because of the scripts, teleprompts, the procedural patterns that develop in such industries, and even lack of motivation considering their variable research values, which often leads to misinformation. We see media reality, which subtly dictates our cosmic reality, and we have a mixture that challenges us psychologically and evolutionary as human beings. It is too easy to go into a terrible direction. It is too simple to get off point with what are the primary constituents of modern thought. We are all vulnerable to going to far in our approaches to life, leaving us ever more confused

about life. The solution was always to realize this was happening, but there were always never enough people to tell it like it is. Confusion was the result of 'post enlightenment thought,' a common tradition in modern philosophy. The enlightenment thinkers provides us with much oratory but not enough rigid science. It left us especially with a worldview that was more about style than it was about reality. Realism was a modern approach for some time, but as we might imagine, with Pollock, Van Gogh, or Dali, we became more abstract, likely tainted by incorrect hypothetical ideas. The answer for this was always to do better as humans, to rise to the occasion, even rise above, as Nietzsche, Maslow, or Rogers might say.

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Jeffrey Gates Toves is a writer and creative originally from Southern California. He grew up in Ventura, Guam, and Los Angeles, and has been a creative for more than twenty years. He is a member of ASCAP and the Authors Guild. He considers himself a normal guy, enjoys reading and writing, and enjoys playing with technology. You can find him on social media.

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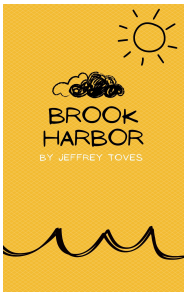

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